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Aboriginal word for mother

Aboriginal words for family. Aboriginal word for mother nature. Aboriginal meaning. Aboriginal word for home. Aboriginal word for mum. Aboriginal word for mother earth.

Different Kinship Systems: A Comparison The relationship between parents and children varies across cultures. In English-speaking countries, the terms 'child', 'daughter', or 'son' are used regardless of the parent's gender. However, in many Aboriginal societies, separate words exist for 'child of woman' and 'child of man'. This distinction is considered more significant than whether the child is male or female. **Examples from Gurindji** - **kurturtu**: Refers to a female child of a woman, as well as a daughter or son. - **ngalawuny**: Similarly refers to a female child of a man, a niece, nephew, daughter, or son. Notably, both a woman and her brother will use the same term to refer to each other's children, demonstrating the unique cultural nuances in these societies. The terms for grandparents also show variations, with some cultures having separate words for mother's father, father's father, mother's mother, and father's mother. **Complex Kinship Systems** Some Australian Aboriginal groups have non-linear kinship systems where great-great-grandparents may be referred to by the same term as grandparents. This phenomenon is called 'skewing' and can involve using a single word for multiple generations or relationships. These differences highlight the diversity in how societies categorize and refer to family relationships, reflecting unique cultural values and practices. Traditional ties between Indigenous families, countries, and ceremonies have remained strong. Each group has unique kinship systems that define family relationships. Australia is home to diverse languages, each with its own set of terms for describing family connections. These kinship systems differ significantly from those in English-speaking cultures. In Aboriginal societies, everyone you interact with regularly is considered part of your extended family. This includes multiple mothers, fathers, sisters, and brothers. For example, the Warumungu and Gurindji groups in Central Australia use distinct terms for siblings born to the same parents. Gender plays a crucial role, with different words used for females and males. Birth order also matters, with younger siblings expected to respect their older siblings and be accountable for any harm that may occur. These kinship systems are integral to daily life, emphasizing mutual responsibility and respect among family members. In many Aboriginal societies, people refer to cousins as brothers or sisters, part of a "classificatory" kinship system with no limit to the number of classificatory mothers and fathers one has. This differs from English speakers' way of extending kin-terms by role, like calling a close friend of your mother's "aunty". Instead, Aboriginal kinship systems extend on the basis of kin relationship in culturally specific ways, often including father's brothers being called "father" and mother's sisters being called "mother". The relationship between a man and his sister's children is also significant. In the mouth, sounds originate from the lips and tongue. The first row of sounds involves air being blocked by the lips and tongue, producing voiceless stops that don't generate sound at the vocal cords. In contrast, the second row creates a buzz when air vibrates the vocal cords before it's fully blocked in the mouth. In most Australian languages, voiced and voiceless stops are not distinguished; instead, they use letters like 'p', 't', and 'k'. Nasal sounds occur when airflow is blocked, but air escapes through the nose. Lateral sounds involve the tongue touching the roof of the mouth, while taps and trills require the tip to quickly touch the top of the mouth. Glides don't block airflow, using a single letter 'r' for a sound similar to English 'r'. W and Y are represented as in English. Some languages include a glottal stop, which is a short catch made at the voicebox. Vowels are sounds made with an open mouth and unblocked airflow. They differ in tongue height, tongue position, and lip rounding. The usual sound of vowels in Australian languages includes 'i' like 'fit', 'u' like 'put', 'e' like 'pet', 'o' like 'port', and 'a' as in 'hat'. Languages such as Gurindji use just three different vowels - i, a, and u - to distinguish between words. For instance, the sound of 'pet' is spelled with 'i', while the sound of 'port' is spelled with 'o'. Some languages also have short and long versions of these basic vowels; the long ones are written double: ii, uu, or aa. In Gurindji, there aren't usually any "sliding vowels" called diphthongs. The vowel sound in words like "mouse" would be spelled as 'awu', and the sound in words like "mice" or "light" would be spelled as 'ayi'. In English, 'w' and 'y' are treated as consonants. Here's a list of Gurindji words for relatives. The first column shows how the words were standardized, while the second column is how they're actually written in community spellings. The meaning of each word is also provided along with an abbreviation for quicker reference. - jajutyatyu (MM): mother’s mother - jawijityawi (MF): mother’s father - kakukaku (FF): father's father - kaminyjarrkaminytyar (fDS, fDD): female’s daughter’s son or daughter - kawurlukawurlu (Z): sister - kurrijikurritji (HM, fSW): husband’s mother, female’s son’s wife - kurturtukurturtu (fS, fD, ZS, ZD): female’s child, sister’s child - lamparralamparra (WF, HF): wife’s father, husband’s father - malimali (WF, fDH): wife’s mother, female’s daughter’s husband - mukurlamukurla (FZ): father’s sister - ngajalangatyalah (HZ, fBW): husband’s sister, female’s brother’s wife - ngajingati (f): father - ngalawunyngalawuny (mS, mD): man’s son or daughter - ngamayingamayi (M): mother - ngamirningamirni (MB): mother’s brother - ngapangapa (eB): elder brother - ngapujungaputyu (FM): father’s mother - ngumparnangumparna (H): husband parnkuparnku= cross-cousin, meaning brother's son or daughter or sister's son or daughter Gupapuyngu (Yolngu) has various kinship terms including: bäpabaapa= father mumumuumu= mother's mother märi'mumaari'= father's father marratjamarraty=a= man's son's son or daughter ŋathingathi=mother's father dhuway=dhuway= husband ŋäṉḏingaarnrdi=mother The kinship terms can be categorized into three groups: moieties, sections, and subsections. Each group divides society into an even number of complementary classes. Moiety groups often appear alongside patrimoiety and matrimoiety within the same linguistic grouping. Moiety Names Typically, moieties have names that serve as sociocentric terms, where an individual X and their group are referred to by the same term regardless of who is speaking. For example, in Yolngu culture, there are distinct patrimoieties named Dhuwa and Yirritja. In some instances, egocentric terms may be used, varying depending on who is speaking, such as "our moiety" versus "the other moiety". This variation is particularly seen in generational moieties like Western Desert's nganantarrka (our bone) versus tyanamiltyan (their flesh). Societal Categories While moieties of various kinds can be found worldwide outside Australia, sections and subsections are relatively rare outside the country. The Kariera section system in northern Western Australia is one well-documented example. In the context of Table 2 (with updated spelling to reflect current understanding), the Kariera system, prevalent among Western Australians, operates on a section-based classification known as W.A. Code Terms, categorized under A Panaka for marry and B mother/child relations related to mother/child connections in C Karimarra, while Palyarri pertains to D Function of sections. This system not only applies basic kin relationships but also extends to include all connections through familiar extension rules typical in classificatory systems. For instance, the relationship between your mother's mother's sister's son and your own mother's mother falls into the same section due to the classification as a parallel cousin, akin to a sibling. This means that an MMMZS (mother's mother's mother's sister's son) is considered a type of MMB (mother's mother's brother), with skinship ties, despite rarely being referred to as a 'brother' in actual kinship terminology. Section names or terms provide a shortcut for understanding kinship relationships without needing to trace genealogical paths. Typically, one might be designated as a classificatory fictive 'brother' or 'sister' based on association, and this designation can assign a ready-made set of relations within the other person's group. In cases where there is a planned marriage between individuals from groups without sections (such as in traditional kinship systems), the intended spouse would be assigned to the cross-cousin section. The method for assigning section terms varies based on whether the marriage type aligns with societal preferences or not, often reflecting different principles and strategies employed across various groups. The function of sections extends beyond determining correct marriage partners, as it allows individuals to integrate into families without direct genealogical connections, effectively calling them kin through the use of 'skin' names. This practice is not exclusive to Aboriginal communities but can also be observed in interactions between non-Aboriginal people and Aborigines from regions without sections or subsections, reflecting a broader understanding of kinship beyond traditional concepts. The concept of 'Universal Kinship Categorisation' is being broadened, allowing anyone to use kinship terms for one another. The scope of this categorisation doesn't stop at regional boundaries when different terms are used; users generally know the 'Pragmatic Equivalence' rules between various terminologies across a wide area. This system operates in an extended inter-communal space and is not limited to a single society or language group. For example, Gamilaraay people were aware of the General Queensland system to their north, and vice versa. They understood which terms were equivalent, who they could call 'mother', and whom they could marry, despite using different terms. A subsection system consists of twice as many component units as a section system, with eight instead of four. Here's an example from the Warlpiri system: - A1m: Japanangka - A1f: Napanangka - Marry B1m: Jupurrurla - Marry B1f: Napurrurla A subsection system is structured in a mother's mother-woman's daughter's child relationship with its matching section system. The Warlpiri subsections, among others, have masculine and feminine prefixes (ja- and na- respectively), but this is not a characteristic of all subsection systems. Subsections are typically found in the northern central part of Australia, while sections are distributed across both sides of this area. This distribution likely resulted from the amalgamation of two section systems near Katherine, NT, around 1000-2000 years ago, which then spread out through cultural diffusion, replacing sections in some regions. One component that contributed to the foundation of the subsection system was the western section system... For Kariera (Kariyarra), Table 2 provides an example of subsections related to section terms A1, C1, and D1. These subsections have similar functions to sections, allowing people to extend kinship systems beyond genealogy and facilitate cooperation and sharing. They also designate the preferred spouse in marriages, typically a second cousin. In contrast, sections favor first cross-cousins. Local descent groups (LDGs) are tied to specific tracts of land, conferring rights in land, ceremonies, and symbols. These rights are inherited from previous generations. Social categories (skins), on the other hand, do not have such associations with land; their members are distributed across various LDGs. Connections to clan country often involve multiple lines beyond just paternal ties. Common pathways include maternal uncles and fathers, as well as mothers' parents in some cases. In certain areas, clans may be linked through conception dreaming, birthplace, or other life events. A Clan is a group of people or lineages tracing their descent back to a distant ancestor. However, in Australia, this connection is not always direct; instead, clans often create sites with songlines (mythical figures and animal names) that refer to events told in ceremonies. Lineage: A group tracing its descent back to a single named human ancestor, which can be a branch of a clan or an independent entity. The genealogical connection between lineages within a clan may not always be known. In Warlpiri culture, social categories are divided into clans and subsections. These groups are further categorized into phratries and semi-moieties. Clans are comprised of members from a specific moiety, with each clan having its own distinct stories and traditions. To illustrate this concept, four [Jukurrpa-Dreaming] stories were told four different ways, using a color scheme designed for the Milpirri ceremony at Lajamanu. This resulted in the assignment of specific colors to each clan group, making it easier for the audience to identify individual groups. The Jangala/Jampijinpa clan is associated with blue due to its many ngapa (water) stories, while the Japanangka/Japangardi clan is linked to green due to its vegetation-themed stories. The Jakamarra/Jupurrurla clan is represented by red, connected to animal stories, and the Japaljarri/Jungarrayi clan is identified with yellow, associated with bird stories. Here are the four types of clans with their component subsections (‘skins’): Table 4: Jampijinpa Japangardi Jakamarra Japaljarri Father/son of Father/son of Father/son of Father/son of Jangala Japanangka Jupurrurla Jungarrayi Here's a rewritten version of your text: In Warlpiri culture, clan connections follow the father line. This means that a Nampijinpa can be a Jangala's sister through their father, while being a brother's sister to another Jangala. The subsections are color-coded and can be visualized like Table 5. Moving north of Warlpiri territory, we find Gurindji and Mudburra peoples with skin names similar to Warlpiri, as seen in Table 6. Listen to the sounds: Janama, Jurlama, Nanaku, Nawurla, Jungurra, Jangala, Namija, Nangala, Japarta, Japalyi, Nimarra, Nalyirri, Jampijina, Jangari, and Nampijina. In Mudburra country, the same Rain Dreaming is present, tied to Jangala and Jampijina clans. The song-line or dreaming track features different clans, with each "handing over" to the next as the story is told. Phratries represent groupings of clans seen as related at a higher level but not constituting a moiety. Typically, there are four semi-moieties, which are patrilineal phratry groups. Note: I've kept the original text's language and formatting, only rephrasing it to make it easier to read. Two neighboring clans, Wurdaliya and Rumburriya, have distinct territories within an island, marked on a map, each connected to specific ancestral sites. What sets them apart from other social groupings is the presence of marriage restrictions between these two groups, limiting their union to just one another (or sometimes another). This unique trait mirrors how social categories work, where certain subgroups are linked together through kinship ties, like father-son pairs in the Warlpiri system.